of delyces where a man shall fynde all maner of fruy-
tes in all tymes / and waters and ryuers rennynge w̄
mylke and hony / wyne and fresshe water / and they
shall haue fayr houses and good as they haue deser-
ued / and those houses are made of precyous stones
golde and syluer / and euery man shall haue .x. wyues
and all maydens / and he shall euery daye ones haue
to do with theym and shall euermore be maydens.
Also they spoke often and byleue of the virgyn Ma-
ry and saye of the Incarnacyon that Mary was lern-
ed of aungelles / & that Gabryell sayd to her that she
was chosen before all other fro the begynnynge of ỹ
worlde / and that wytnesseth well theyr boke. And
Gabryell tolde her of the Incarnacyon of Jhesu cry-
ste / and that she conceyued and bare a childe. And
they saye that cryste was a holy prophete in worde
and dede / and meke tyght wylle to all and withoute
ony wyte. And they saye that whan the aungell sayd
her of thyncarnacō she had grete drede for she was
tyght yōge. And there was one in that countree that
medeled with sorcery that men call takyna that with
enchaunte mentes coude make hym lyke an aungell
and he wente often and laye with maydens / and ther
fore was Mary the more a ferde for the aungell and
thought in her mynde that it had ben Takyna that
wente with ỹ maydens / and she counjured hym that
he sholde say vnto her yf he were the same Takyna &
the aungell badde her haue no drede for he was cer-
tayne a messenger of Jhesu Cryste. Also theyr boke
of Albaron sayth that she had chylde vnder a palme
tree than was she gretely asshamed & sayd ỹ she wol
be dede / and as soone her chylde spake & confor-ted
her and sayd too Mary. Ne timeas maria. That is

A Fragment of Sir John Mandeville's Travells. Either of Reynes or Wynkin de Worde's Edition. It is a Curiosity. The Head or an Owl written on the Top, [illegible] much like the Owl's Head over the Grange at Godstow; which by. I take to have been Founder of the Grange.

too saye/Be not adrad Mary. And in many other pla
ces sayth they? beke Alkaron that Jhesu cryst spake
as soone as he was borne/ and the boke sayth that
Jhesu cryste was sente fro god almyghty too be en=
sample to all men/ and that god shall deme all men/
the good to heuen and wycked to hell/ and that Jhes
su cryste is the beste prophete of all other and next to
god and that he was very prophete that gaue the blȳ
de syght and heled meselles/ and reysed dede men &
went all quycke to heuen/ & yf they may fynde a bo=
ke with gospelles and namely (Missus est angelus)/
they do it grete worshyp/ they fast a moneth in the ye
yere and they ete not but on the nyghte/ and they ke=
pe theym fro they? wyues/ but they that are syke are
not constrayned to that. And that boke Alkaron spe=
keth of Jewes and sayth they are wycked people/ for
they wyll not byleue that Jhesu cryste is of god And
they saye that the Jewes lye on oure lady and her so
ne Jhesu cryste sayng that they dyde hym not on ỳ
crosse/ and for saralyns beleue so nere our fayth and
they are lyghty conuerted whan men preche the la=
we of Jhesu cryste/ and they saye they wote well by
they? prophecyes that they? lawe of Machomet shall
fayll as dothe the lawe of Jewes/ and that crysten
mennes lawe shall last vnto the worldes ende. And
yf a man aske them whetin they beleue/ and they say
ỳ they byleue in god almyghty ỳ is maker of heuen &
of erthe and other thynges/ and without hȳ is nothȳ
ge done/ & at ỳ day of dome whan euery man shal be
rewarded after his deseruynge/ & ỳ all thynge is so
the ỳ cryste sayd thurgh ỳ mouthes of his prophetes.

And there be also other men ỹ men calle Surryens
& they holden halfe our fayth and halfe ỹ fayth of ỹ
Grekes & they haue longe berdes as ỹ Grekes haue.

And there be other that men calle Georgyens whom
seynt George conuerted / and they do more worshyp
to halowes of heuen than other do / and they haue
theyr crownes shauen / the clerkes haue rounde crow
nes and ỹ lewde haue crownes square / & they holde
the Grekes lawe. And there be other that men calle
cryſten of gyrdynge / for as moche as they were gyr
dels vndereth / some other calle Nestorynes / some
Aryens / some Nubyens / some Gregours / and some
Indens that are of the londe of preter Johan and
euerychone of those haue some artycles of our byle
ue. But eche of theym varye from other / and of theyr
varyaunce were to moche for to telle.

¶ Fro to torne ayen on this syde Galyle. ca. xl.

NOw sythen I haue tolde you of many ma
ners of men that dwelle in countrees before
maũdeuyll. H.i

Long Beards
came from the
Greeks.

This is a Fragment in
a Fragment of a Book of
improved Mandevil.

layd. Now wyll I torne ayen to my waye for to tor-
ne vpon this syde / now he ꝑ wyll torne fro the londe
of Galyle ꝑ I spake of to come on this syde he shal go
thrugh Damas ꝑ is a fayre cyte and ful of good mar-
chaundyses / & it is thre Journeys from ꝑ see / & fyue
Journeys fro / Jherusalē / but they cary marchaūdys-
es vpon camelles / mules / horses & dromedaryes &
other maner of beestes. This cyte of Damas foūded
Helyzeus ꝑ was Abrahams seruaunt before Jsaac
was borne / & he thought to haue ben Abrahams eyre
& therfore he called ꝑ cyte his name Damas.

And in that place slowe Cayn his broder Abell / and
besyde Damas is the mount of Syry / and in that
cyte is many a physycyon / and that holy man sayn-
Poule was a physycyen to saue mennes bodyes in
hele before that he was conuerted / and after he was
a physycyen of soules. And fro Damas men come
by a place called our lady of Sardemarche that is fy-
ue myle from Damas and it is on a roche / and there
is a fayr chirche and there dwelle mondes & nonnes